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EDITOR.—If any of our friends do not understand the above, upon the first reading, we advise them to look it over again carefully; and if they be not thereby edified, let them then consult St. Paul's 1st Epistle to the Corinthians, chap. xiv., in some known tongue, for a satisfactory explanation.

#### TO CORRESPONDENTS.

The letter of Mr. Power is in type, but our want of space and its great length oblige us to postpone it. We would earnestly request our valued correspondents, both Roman Catholic and Protestant, to limit the length of their communications, which would not only prevent disappointment to themselves, but greatly increase the facility of insertion in a periodical so limited in space as the CATHOLIC LAYMAN. We would suggest that a variety of distinct topics should not be discussed in one letter, if the object be to facilitate discussion and really elicit truth.

All letters to be addressed to the Editor, 9, Upper Sackville-st. No anonymous letter can be attended to. Whatever is sent for insertion must be authenticated by the name and address of the writer, not necessarily for publication, but as a guarantee for his good faith.

Contributors of £1 per annum will be furnished with six copies, any of which will be forwarded, as directed, to nominees of the subscriber. Any one receiving any number of the journal which has not been paid for or ordered by himself, will not be charged for it and may assume that it has been paid for by a subscriber.

## The Catholic Layman.

DUBLIN, NOVEMBER, 1852.

WE beg to inform our readers that it is our intention, at the close of the year, to supply such of them as have preserved the CATHOLIC LAYMAN with a neat title-page and index for the year 1852, free of expense. A few back numbers, to complete sets, may still be had, on application to the publisher; price threepence each.

AMONG the many proofs afforded by the last few years, of the extent to which religious inquiry has seized upon the minds of the present generation, perhaps there is none stronger than the movement that has grown up in Northern Italy for ecclesiastical reformation. Hitherto a certain degree of silence has been observed, with reference to it, we presume because it was thought unadvisable to excite hostility by a premature disclosure of the extent to which that movement had gone. But as the "*Univers*," the paper which, in France, is the recognised organ of Ultramontanism, has, in a recent article, called the attention of its readers to the subject, there can be no longer any object in withholding from our readers the facts which have come to our knowledge.

Some years ago, we understand, a few clerical students, at an Italian university, devoted themselves, earnestly and diligently, to the study of the Bible. Afterwards, having entered upon their duties as priests of the Roman Catholic Church, they drew their teachings solely from the Holy Scriptures, and passed by, in silence, those pretended traditions which could not be traced to the primitive Church, by which men had corrupted its holy precepts. Their preaching soon won its way to the hearts of their Italian congregations, and filled to overflowing the churches in which their ministry was exercised. Soon other priests in their neighbourhood began to inquire by what charm these young men had succeeded in attracting such large congregations; and finding that the wonderful spell employed was the simple preaching of the Gospel, as taken from the Holy Scriptures, they were induced first to listen, then to study, and at length to pursue the same course themselves. Gradually the circle widened, and a movement, which had commenced

with two or three, now comprised hundreds. Impressed deeply with the difficulties of their position—feeling strongly that all great changes, to be healthy and enduring, should proceed from within rather than from without, these men have worked diligently for some years to spread around them the knowledge of true religion, and in this manner to prepare the minds of their flocks for the rejection of those innovations which the Church of Rome has so largely introduced. Believing that so long as they were permitted to preach the pure Gospel to their people, they might conscientiously retain their position as ministers of the church in which they had been brought up, they have not renounced communion with the Church of Rome, and still indulge the hope that the spread of the knowledge of the truth will lead all to join heartily in that reformation which they are so anxious to effect. It was under these circumstances that they sent over one of their number to London, for the purpose of consultation with members of the Church of England. To that application it appears that the following reply has been made:—

"To the most honourable Priests and Deacons of the Catholic Church of Lombardy and Venice, followers of the most pure doctrine of Holy Writ, and of the ancient Fathers, some priests of the Reformed Anglican Church, greeting in Christ:

"Our soul was filled with unspeakable joy when we learned, both from your letters, which your interpreter and friend, our honourable colleague, the Abbe Cassiano di Col, professor of theology, gave us to read, as also from his own lips, what progress the restoration of the Catholic doctrine had made amongst you. The principal and continual object of all our thoughts is to lead back the minds of men to the Holy Scriptures and to the customs of the most ancient churches. This is why we deem it of the highest importance that there should be elsewhere distinguished personages, whose sentiments coincide with our own on this point, and whose desires and labours should be consecrated to do that which our ancestors believed, willed, and performed three centuries since. We are convinced that it is by Divine inspiration that, without aid from without, without having received our counsel, without any participation on our part, without our even being aware of it, you have spontaneously entered into the same path of salvation as ourselves, professing, like us, veneration for the Scriptures, respect for the Catholic Fathers, and moderation in the work undertaken, to renew the state of the church, discipline, and faith.

"Not to make our letter unnecessarily long, we shall content ourselves with pointing out three principal things which demonstrate how perfectly united we are with you in the same sentiments (*sampsukoito euphronoues*).

"We believe, then, what you confess yourselves—

"1. That the best interpreter, in the explanation of the Holy Scriptures, is the primitive Church, which faithfully extracted the Catholic Church from the canonical books of the Old and New Testament, and which has defined and consecrated, for the perpetual use of the faithful, the rule of faith in the three symbols of the Apostles of Nicea and Athanasia.

"2. Secondly, as regards the performance of Divine worship and the sacred rituals, we believe that the diverse churches, offsprings of the universal Church, ought one and all to study the most ancient liturgies, and, after purging them of all the errors which the lapse of time might have introduced, after abolishing the useless ceremonies, and having re-established all the practices of the primitive worship, appropriate, without delay, those liturgies to the usages of our time, and put them in every country into a vulgar tongue.

"3. Finally, we believe that every rightly constituted church has always preserved three orders of ordained ministers—bishops, priests, and deacons; and that these three orders, descending from the Apostles themselves, in uninterrupted series, have always been, by Divine goodness, transmitted and continued in the midst of the faithful.

"This is why, most reverend sirs, we entertain an ardent desire to behold always maintained between the evangelic truth and the apostolic institutions that concord, that harmony of tendencies, which founded the Anglican Churches and caused them to flourish. May it please the most merciful God to ordain that you may renew the primitive purity in such guise, that love of innovation may not take root in the republic, and that there may not be seen in the Church schismatics, heresiarchs, rationalists, nor atheists. Follow the doctrine, the worship, and the government (*politeia*) of the primitive Church, in such manner as not to give any just grounds of suspicion to the civil magistrates, nor to the people any occasion of creating disorder. Should it ever come to pass that Northern Italy, that land so fruitful

so rich, so illustrious in intellectual works, in works of art, and in works of piety, in which respect it is surpassed by no other country—if it should ever come to pass that, mindful of its ancient glory, and extirpating the two weeds which have grown up in pseudo-Catholic Rome—superstition and infidelity—it should return fully to the Gospel of Christ, oh! then, what joy for the only Church, yours and ours!

"Given at London, at the London College, on the 15th of March, 1852.

"WILLIAM HALE HALE, A.M., Archdeacon and Canon of the Cathedral Church of London.

"JOHN SINCLAIR, A.M., Archdeacon of Middlesex.

"RICHARD WILLIAM JELF, S.T.P., Canon of Christ Church, Oxford, and President of the College of London.

"ALEXANDER M'CAUL, S.T.P., Prebendary of the Metropolitan Church, and Professor of Hebrew at King's College.

"RICHARD BURGESS, B.D., Prebendary of the Metropolitan Church of London, and Curate of Chelsea.

"JOHN DAVID GLENNIE, M.A., Secretary of the Society for Promoting Christian Knowledge."

Upon this letter *The Univers* thus comments—

"It is not long since that the actually reigning Sovereign Pontiff gave serious warnings to Italy respecting the underhand efforts made by heterodoxy to establish itself among us, and thereby to deprive us of the unity of the Catholic, Apostolic, and Roman faith, perhaps the only blessing, but certainly the greatest, which remains to us. The most clear-sighted of our Pontiffs have, on various occasions, repeated those same warnings, and have endeavoured to point out their great importance. Some honest-minded men, however, would only behold in them the effects of a panic; and on their side, the seducers, in their perfidious hypocrisy, made them the objects of their calumnies, and have represented them as dictated by a cunning knavery. Numerous facts, nevertheless, bring with them daily the conviction that those fears are but too well founded, and assuredly the one most worthy of attention is that revealed by the document of which we subjoin the tenor. It will be seen that, among the most distinguished members of one of the most remarkable and edifying clergeries of Italy, there are some who have endeavoured to establish relations with an assembly of Anglican dignitaries, and who receive the communications of that society with a view to operate a religious reform in Italy similar to that effected in England three centuries since. Can anything be more clear or peremptory? At the foot of this document, accompanied with their Christian names and titles, are affixed the names of those who thus offer a hand to the Italians to aid them in this pious work. As regards the names of those to whom it is addressed, they are inscribed in a book in which we are not allowed to read. But the names of the apostates, and of those who betray the faith, will resound in a terrible manner at the day of judgment.

"We have the certitude that this document is authentic, and yet we hesitated about making it public. After mature reflection we decided to do so. It is never useless to convince of the reality of danger those who are exposed to be its victims, those who are to be put upon their guard, and especially those whose duty it is to take efficacious steps to obviate it. On the other hand, it must not be thought that such measures are taken without urgent necessity, and it is, therefore, of importance to make known the facts which modify and justify them. And we are of the opinion, that there is nothing better suited to attain that object than the publication of a document which enables us to place our finger, as it were, upon the danger which threatens us, and which is much nearer to us than many too confident persons are willing to believe."

In the above document, and bitter comment of the *Univers* upon it, we have a striking and satisfactory evidence of the extent and importance of this Italian movement; and may we not hope, that if not stayed by the interference of the temporal power, ere long a truly national reformed Italian Church may arise, retaining in its organization, in its ritual, and in its discipline, those distinctive characteristics which suit the warm and impassioned inhabitants of a southern clime; drawing its doctrines and its teaching, pure and unadulterated, from the living fountain of God's Word, and leaving for ever the broken cisterns of man's creation? With such a church we could, indeed, unite in the bonds of brotherhood. And there may then be that real unity among Christian Churches, for attainment of which so many have sighed in vain; not such a forced unity as that of Rome, which, as in the monstrous productions of nature, binds the living to